



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Contributed Notes.

THE MASSORETIC USE OF THE ARTICLE AS A RELATIVE

It seems to be certain that in later Hebrew, such as Chronicles and Ezra, the article was used as a relative; see Ewald, *Lehrbuch* (1870), §331, *b*; Gesenius, §109, *Rem.*; Driver, *Notes to the Hebrew Text of Samuel*, pp. 57 *sq.*; Müller-Robertson, §92, *Rem. a*; Davidson, *Hebrew Syntax*, §22, *Rem.* 4. Further, in earlier Hebrew a number of forms appear in which the article is so used, but in these, the difference being mostly in the vowels or the fall of the accent, we are told that we have the work of the Massoretic editors. That is probably true, but one of the arguments has been "the fact that the Massorah itself does not point consistently," as Driver puts it, or "dass die Massōra hier auch selbst schwankte," as Ewald; see, too, the *Rem.* in Müller-Robertson. Ewald quotes 1 Kgs. 11:9, הַנִּירָאָה, compared with Gen. 12:7, הַנִּירָאָה, as a case of such inconsistency and Driver adds Gen. 46:26, הַבָּאָה, as compared with v. 27, הַבָּאָה. The object of the present note is to suggest that perhaps the Massoretic editors may have involved a meaning of their own in these variations and not simply vacillated in their usage. In Ruth there is a somewhat similar case from which I prefer to begin. In 1:22; 2:6; 4:3 Ruth is referred to as הַשִּׁבָּה, but in 4:11 as הַבָּאָה. Why is this difference? The context requires us to translate the first *she who had returned*, an absolute past, but the second *she who is entering* or *about to enter*, a present or future,—the words are spoken by the elders in their blessing of Ruth as the wife to be of Boaz.

Does, then, this distinction of past and present hold when applied to the other cases? In 1 Kgs. 11:9 we are told that Yahwé was angry with Solomon because he had fallen away from Him who had appeared to him twice, הַנִּירָאָה אֵלָיו פַּעַמַּיִם. Here the reference is distinctly to the past; God *had* appeared to him but no longer did so—such manifestations were now over and done. Did not the Massoretic editors mean by this anomalous punctuation to draw attention to this *past* manifestation by God of Himself to Solomon? Opposed to this is Gen. 12:7, where Yahwé appears to Abram and Abram builds an altar to Yahwé who appeared to him, הַנִּירָאָה אֵלָיו. Yahwé had appeared to him before this and He appeared also after this; it is almost as though we were to translate *who was appearing* or *who was wont to appear to him*.

The last case is more difficult. In Gen. 46:8-27 we have a list of the whole family of Jacob which entered Egypt, summing up the number as seventy. In v. 26 we are told that all הַבָּאָה (participle) Egypt with the exception of the wives of Jacob's sons were sixty-six. Then in v. 27,

"And the sons of Joseph which were born to him in Egypt were two; all the souls belonging to the house of Jacob הַבָּאִהּ (perfect) Egypt were seventy." It is hardly conceivable to me that here we can have simple vacillation; the two words come far too closely together. May not the following two points of meaning underlie this difference? First, הַבָּאִהּ in v. 26 views the entering Egypt as an event in process—*who were entering*, but the הַבָּאִהּ in v. 27 as an event completed,—*who entered* or *had entered*; v. 27 finally closes the statement and regards the journey as over. Secondly, Joseph and his two sons were *in* Egypt; they had had no part in this. Thus they could not be spoken of as *entering* Egypt now. The most that could be said was that they in a sense, as members of the family of Jacob, *had* entered Egypt—and that is what is said.

Do all the other cases of "inconsistency" admit of this explanation?

HARTFORD THEOLOGICAL SEMINARY,
Hartford, Conn.

DUNCAN B. MACDONALD.

בְּעֵבֶר הַיַּרְדֵּן

The בְּעֵבֶר הַיַּרְדֵּן of the original text of the Old Testament is uniformly represented in the English Revised Version by "Beyond Jordan." (In the so-called Authorized Version we find no less than four different renderings—"Beyond Jordan," "On this side Jordan," "On the other side Jordan," and "On the side of Jordan.") What is the precise meaning of the Hebrew phrase? Does it necessarily call up in the mind a picture of the river Jordan flowing between the territory referred to and the speaker? Is it true, as has been asserted, that the parts of the Pentateuch in which it occurs were "evidently written by one who was *this side* Jordan, and therefore written after the death of Moses, and after the taking possession of the land of Canaan by the Israelites," and that "Moses, or any other author in his age, certainly could not have expressed himself in this way so long as he himself was on the eastern bank"? (Driver, *Deuteronomy*, pp. xlii, xliii, says, "The use of the phrase . . . for the country *east* of Jordan in Deut. 1:1, 5; 3:8; 4:41, 46, 47 . . . shows that the author [of Deuteronomy] was a resident in *Western* Palestine.")

An examination of the passages in which the words are used will give a decisive answer to these questions. We will confine ourselves to Deuteronomy and Joshua, it not being necessary to take into consideration the solitary pair of instances found in the preceding books (Gen. 50:10, 11) nor to pass into the later literature.

Within the limits stated בְּעֵבֶר הַיַּרְדֵּן is found twenty-two times. (We take no account of somewhat similar expressions.) It points to (1) the *east* side of the Jordan while the speaker is, or is represented to be, on the *east* side in Deut. 3:8; Josh. 1:14, 15, and, if we admit the claims of Mosaic authorship, in Deut. 1:1, 5; 4:41, 46, 47; (2) the *west* side with the speaker on the *east* side in Deut. 3:20, 25; 11:30; (3) the *east* side